1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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313 nightly markets in Ta Li. The cedars in the rain forest which begins near 13,000 ft. and continues to the crest are cut for building timber to some extent. As they grow on steep and often almost sheer slopes and precipices, much of the timber cannot be cut, or if cut cannot be fetched down. This industry is therefore very limited, and the lengths obtainable small. Large beams for house building and boat building are more easily obtained from the forests on Chi Tsu Shan, the mountain behind the eastern shore of the lake.

824 261 The Min Chia see no value in the many wild fruits which grow on Ts'ang Shan and no attempt to cultivate them or even to gather the wild fruit for sale, is made. Soft fruit such as raspberries, of which there are two excellent wild varieties, could not be transported to a distant market, and as the people of Ta Li and the villagers themselves have never considered them edible, there is no local market.

313 In recent years the *hsien* government, which acts as trustee for such public land as the mountain, has done something towards reafforesting the lower slopes with pines. Much of the ancient pine forest has been cleared by woodcutters, but re-planting undertaken within the last twenty years has restored the lower slopes to forest, and strict licensing of wood cutting is now enforced. On the other hand no attempt has been made to exterminate or even reduce the wolves which infest Ts'ang Shan and not only prey upon the small flocks of sheep, but also raid the villages of the plain for pigs and chickens. The main value of Ts'ang Shan, in Min Chia eyes, is as a source of perennial streams for irrigating the rice land, its secondary value as the source of the famous Ta Li marble for which the city is known all over China.

312 316

226 If the mountain is neglected, the possibilities of the lake both for fishing and transport are fully realised. The Erh Hai produces many kinds of fish, for which there is a ready sale in the city and villages. Every lake-side village is a fishing

1: Fitzgerald H-5 (1937-1939) AE3 Sino-Tibetan
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527 the knife edge crest of the Ts'ang Shan range, in a hollow covered with a luxuriant growth of golden rhododendrons of great size. In winter, at 14,000ft. it is inaccessible, being deep in snow, but from the end of April it can be reached, and in May or early June, when the rhododendrons are in flower against great banks of unmelted snow lying round the still clear water of the tarn, it is a place of rare beauty, a natural garden owing nothing to the hand of man. A further short climb to the crest of the range opens up the immense panorama of western Yunnan, to ranges far west of the Mekong River, more than one hundred miles away, while northwards there is an unbroken view of the great Yu Lung Shan snow range, 20,000 feet or more, on the borders of Tibet.

137 824 [247] Curiously enough although the Min Chia are fond of flowers and cultivate many varieties of camelia in their courtyard gardens very few of them even know the names of the mountain flowers which at all seasons are so prolific. Since they confine their excursions to a few places, where some of these flowers do not grow, they have no name for the wild blue irises which are found in the mountain gorges, or the pansies and crocuses which carpet the grass under the trees of the high rain forest in May. They cultivate a few varieties of azalea, which on Ts'ang Shan is the common shrub growing as thickly as heather on a Scottish mountain. Rhododendrons are not easily acclimatised to the lower level of the plain, for the best and largest grow on the higher slopes and up to the crest itself. Rock orchids and other varieties growing in the bamboo forest are sometimes brought down and grown, more or less successfully, in pots, but the Min Chia have made no attempt to cultivate the wild fruit, raspberries and red currants, which flourish in the higher valleys and gorges on Ts'ang Shan.

3: Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

them in The Ten Words. In the song of Moses, Jehovah is described as "Our Rock." The Rock followed the people in the wilderness and from the rock, water was made to gush forth to supply their needs. A Pillar of cloud guided them by day and a Pillar of fire by night. Joshua on Mounts Ebal and Gerizim respectively set up plastered pillar-monuments of blessing and cursing with the Law written on them. And when he made a covenant with the heads of the nation before his death, he took a great stone as a witness and set it up under an oak that was by the sanctuary of the Lord, in the same fashion as is found in the Chiang country to day. Though the words of Hannah are unknown to the Chiang they yet fully subscribe to them in their thought content: that "there is none holy as the Lord: for there is none beside Thee: neither is there any rock like unto our God." (1 Samuel 2; 2).

The Sacred Tree is another indispensable feature in the religion of the Chiang. All the trees in the grove are sacred and for this reason none may be cut, but The Tree behind the altar and adjacent to the White Stone is e-pecially sacred. It is the one that gives locality and centralization to worship, even as it is the Whiteness of the Stone that indicates its mode and the altar that gives it reality. What further significance The Sacred Tree once had is not known. It would be easy to surmise that it was regarded as the Tree of Life, but the Chiang, as far as our knowledge goes, say nothing definite of this. They merely declare that it belongs to God. To it may be tied the sacrificial victim before being offered. And it is by way of the Sacred Tree that God comes when he descends from Heaven to meet His people in the Grove and by way of it he ascends again at the conclusion of the offering.

On the Chiang house tops we meet the Tree again. A straight branch is inserted behind the "O-pee" or White Stone. Here special perforated stone slabs hold it in place. Frequently two others, accompany it, one at either corner of the back parapet. In this way the flat roof takes the character of a private grove for the offering of family sacrifice. After the sacrifice these are left standing and a visitor by their appearance can always tell approximately what length of time has elapsed since the last offering was made.

A white outline of a Tree is not uncommanly drawn on the outside wall of a house. Drawn thus it is a symbol of blessing and prosperity. He who seeks God finds grace and worldly favour for he is the Author of all good.

Among the Chinese in Western China a symbolical tree with figures on either side was once in use. We have seen the portraiture on tomb bricks of the Han dynasty, on a sarcophagus and on ancient bronze mirrors. Where the idea originated or what it represents can only be surmised. To Westerners it suggest the Genesis story. Did the Chinese borrow it, one asks, from the Chiang?